THE MARTYRDOME OF KING CHARLES.

OR,

His Conformity with CHRIST in his SUFFERINGS.

In a SERMON, on 1 *Corinth.*2.8.

Preached at *Bredagh*, before His MAJESTY of *Great Britain*, and the PRINCESSE of *Orange*.

June 3. 13. 1649.

By HENRY, L.Bishop of Down and Connoe, in the Kingdome of Ireland.

PSAL. 2. 2.

The Rulers take counsell together, against the Lord, and against his Anointed.

JOH. 15. 20.

The servant is not greater then the Lord; for if they have persecuted me, they will also persecute you.

TERTUL.

Christiani nunquam sunt inventi Cassiani.

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THE

MARTYRDOME

OF

KING CHARLES.

1 Corinth. 2. 8.

Which none of the princes of this world knew; for had they knowne it, they would not have crucified the Lord of Glorie.

TO cleer the passage unto my Text, I must first shew unto you the coherence of these words with that which goeth before: and if you will be pleased to look back, you will find, that the Apostle in this Chapter doth highly magnifie his ministry, by shewing the excellency of his doctrine, both for matter and for manner. First for manner; for his preaching stood not *in excellency of speech*, vers. 1. *Not in the inticing words of mans wisdome, but in demonstration of spirit, and of power*, ver. 4. Again, the matter of his doctrine is wisdome, which above all things is to be desired, as may appear by *Salomon* his choice, and Gods approbation of it. And it is not *the wisdome of men, but of God*, vers. 5. *not the wisdome of this world*, vers. 6. but the wisdome that is from heaven, as far above the wisdome of men, as heaven is above earth, God above men. This wisdome is not known by nature; for it is a mystery, vers. 7. *We speak the wisdome of God in a mystery, even the hidden wisdome.* It is hid from the wise and men of understanding, hid from the princes of this world, as he sayes, vers. 8. *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.* So that this text containes a charge against the princes of this world; wherein consider first, the persons accused, *the princes of this world*: then the charge that is brought against them, which hath two parts; 1. They are charged with ignorance of the wisdome of God, *Which none of the princes of this world knew.* 2. They are charged with a heinous and horrible murther, *They crucified the Lord of Glory.* And (which will make up our third point)

their ignorance of the wisdome of God, led them to committing of that horrible murther; *For had they knowne it, they would not have crucified the Lord of Glory.* But they did crucifie him, and therefore they knew it not. Now I must be brief in expounding of my Text, because another task will take up my time.

The persons accused are called Princes, and *Princes of this world.* They are called Princes, because they did excell others in power, rule, and dignity; as namely, *Pilate* who condemned Christ, *Herod* who consented to the sentence, *Annas* and *Caiphas* the high Priests who did prosecute him, and with them the Scribes, Pharisees, and Elders of the Jewes, who in Scripture are often called Princes of the People, Princes of the Tribes, Princes of the Congregation, Princes of Israel, Princes of Judah, because being chief heads of their Families, they were above others, in dignity and power: and it is familiar in Scripture to call them Princes, who are in any great Authority. But they are not simply called Princes; but *Princes of this world*, because they were wicked Princes: they are called Princes of this world, as the Devill is called the God of this world, 2 *Cor.* 4. 4. *The God of this world hath blinded the minds of them which believe not.* And hee is called the Prince of this world, often by our Saviour in S. *Johns* Gospell, *The Prince of this world is cast out*, the *Prince of this world is judged*, the *Prince of this world is come.* And all evill spirits are called *Princes of the darknesse of this world.* Ephes. 6. 12. Wicked men are called, *men of the world who have their portion in this life*, Psalm 17. 14. And the children of this world, in opposition to the children of God; The *children of this world are wiser in their generation, than the children of light.* And the friends of the world, Jam. 4. 4. *Whosoever will be a friend of the world, is the enemy of God:* They are friends of the world, because they love the world, and the things of the world, whereas those whom God hath chosen out of the world, those whom he hath translated from the power of darknesse unto the Kingdome of his dear sonne; have their hearts weaned from this world, their affections are set on things that are above. They are not of the world, but of God. Thus you see that the world for the most part, is taken in an evill sense; *the world lyeth in wickednesse*, saith *S. John*; *the world hateth me*, saith our Saviour: and againe, *I pray not for the world.* But especially when it is called *this world*, in opposition to that world that is to come; Then are we to understand a wicked world, as the Apostle termes it, *this present evill world.* Now the Apostle here, speaks of the Princes of this world; amongst whom we must not reckon *Nicodemus*, and *Joseph* of Arimathea: they were Princes of the people, as well as the rest of the Elders, and they were not

Ioh. 1. 31. 14. 30. 16. 11. *Luc.* 16. 8. 1. *Joh.* 4 4. 5. 1. *Joh.* 5. 19. *Joh.* 15. 8. *Joh.* 17. 9. *Gal.* 1. 4.

ignorant

ignorant of the wisdome of God, nor consenting to the death of Christ; but they are not to be accounted Princes of this world: and the Apostle here speaks only of the Princes of this world, and of them all he saies, that they were ignorant of this wisdome, *which none of the Princes of this world knew.*

This is the first part of their charge: they are charged, with ignorance of heavenly wisdome, or, if you will, ignorance of that glory prepared for us: the relative *which*, may be referred unto both: in the verse before he saith, *We speake the wisdome of God in a mystery, even the hidden wisedome, which God ordained before the world unto our glory.* Then followeth, *which none of the Princes of this world knew:* that is which wisdome of God none of the Princes of this world knew: or, which glory none of the princes of this world know. And indeed they were ignorant of both, as the Apostle proves in the words following: and first ignorant of the glory prepared for us, vers. 9. *Eye hath not seene, nor eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* And as they were ignorant of that glory prepared for us, the knowledge whereof is but a part of heavenly wisdome; so were they altogether ignorant of that wisdome of God, ver. 11. 12. 14. *For who knoweth the things of a man, save the spirit of man? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the Spirit that is of God, that we might know the things that are given us of God. But the naturall man receiveth not the things of Gods Spirit, they are foolishnesse unto him: neither can he know them, because they are spiritually discerned.* This wisdome is a mystery ver. 7. and therefore it is not known by nature; but by revelation from God. When St. Peter had made that excellent confession of Jesus, that he *is Christ the Sonne of the living God*: our Saviour saith unto him: *Blessed art thou Simon: for flesh and blood hath not revealed it unto thee, but my Father.* So that all who are induced with this wisedome, are Theodidactoi, taught of God, as our Saviour saith, Joh. 6. 44. *No man can come unto me, except the Father draw him.* And this he proves out of the Prophets, saying, *it is written, they shall be all taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me.* As if he had said, no man can come unto me except the Father teach him; for all that are taught of God, and only they, come unto me: and therefore no man can come unto me except the Father draw him, that is, move him effectually, for indeed Gods teaching is an effectuall working; he not only opens the eyes of the understanding, but also conquereth the heart of the truth of his Doctrine, and inclines us to imbrace this wisdome. So that a man may be learned in all

Mat. 16. 16. 17.

the wisdome of the Egyptians in all the Philosophy of the Grecians; he may be unwise as Achitophel, whose counsell was esteemed as the Oracle of God; and yet be ignorant of this wisdome, as our Saviour saith, Matth. 11. 25. *I thanke thee O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Yea a man may be well learned in the Scriptures, and yet ignorant of this wisdome; the Scribes and Pharisees were Doctors of the law, and yet even of them the Apostle saies, *which none of the Princes of this world knew.*

In the second place he charges them with an heinous and horrible murther, *they crucified the Lord of Glory*, where every circumstance in the text doth aggravate the murther. 1. The person murthered, *is the Lord of Glory.* 2. The death inflicted on him, was *crucifixion*, the most shamefull and accursed death in the World. 3. The persons who did this, were *they*, his own people, who of all others should not have done it, even *they crucified the Lord of Glory.* The person murthered is the Lord of Glory, our blessed Saviour Jesus Christ. He is the Lord, as we confesse in our Creede, by reason of the Dominion which he hath over all, and particularly over his Church. He is the Lord, by right of creation; *For all things were made by him, and without him was not any thing made that was made.* Joh. 1. 3. *By him were all things created that are in heaven, and that are in earth, visible and invisible,* &c. Coloss. 1. 16. He is the Lord, by right of inheritance; for he is *the heire of all things.* Heb. 1. 2. He is the Lord by the right of donation; for the Father is brought in saying unto him, *I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Psalme 2. 8. So he saith, Matth. 28. 18. *All power is given unto me in heaven and in earth.* He is the Lord by the right of redemption; for he who redeemeth a captive, becomes his Lord, and Christ when we were captives, hath redeemed us, by giving himselfe a ransome for us; we were redeemed (saith St. Peter) *not with silver or gold, or corruptible things, but with the precious blood of Jesus, as of a lambe undefiled.* Finally, he is our Lord too, by the right of conquest; for after that he had redeemed us, by paying a ransome unto God for us, Satan the Jailer would not let us goe, but kept us fast bound in the fetters of sinne; and therefore he is faine to come with a mighty hand, and outstretched arme, and violently take us out of his gripes. He is the stronger man mentioned in the Gospell, who hath overcome the strong man, taking his armour from him, and divided the spoile. *He hath spoiled principalities and powers, triumphing over them.* And as he is the Lord, so the *Lord of Glorie*, that is, a glorious Lord, by an

Coloss. 2. 15.

Hebraisme

Hebraisme. Hee is called the King of Glory, *Psalme 24.7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doores, and the King of Glory shall come in.* And the God of Glory, by *S. Steven Acts 7.2. The God of Glory appeared to our Father Abraham.* And here, as also *Jam. 2.1.* He is called *the Lord of Glory.* Glory properly signifies beauty, praise, honour, and it is ordinarily used in Scripture, to expresse that Majesty and perfection of blisse, which God injoyes from all eternity, and which in some measure he communicates, unto his blessed Angells and Saints in Heaven. Now well may our Saviour be called the *Lord of Glory*, because *he is in the brightnesse of Gods glory, and the expresse Image of his Person, Heb. 1.3.* He did injoy Glory with the Father from all eternity, as he sayes, *Joh. 17. 5. And now O Father, glorifie thou me, with thine owne selfe, with the glory which I had with thee before the world was.* And again, he prayeth for his Disciples saying, Ver. 24. *Father, I will that they whom thou hast given me, be with me where I am; that they may behold my glory.* And as he injoyed glory with the Father from all eternity; so after a short eclipse of that glory here on earth, and after he had overcome the sharpnesse of death, he was *received up into glory, 1 Tim. 3. 16. He is crowned with glory and honour, Heb. 2.9.* And he tells us, that at the last day he shall come in the clouds of heaven, *with power and great glory. Then shall he sit upon the Throne of his Glory.* Finally, he is called the Lord of glory, because he is the Author of glory unto others: for saith the Apostle, *When Christ who is our life shall appear, then shall ye also appeare with him in glory, Colos. 3.4.* He gives unto his servants eternall life, which in Scripture is called glory, a Kingdome of glory, a Crowne of glory, an eternall weight of glory.

Mat. 24. 30. 25. 31.

This is the person who was murthered, and therefore the murther was most heinous; For, if it be a greater sinne for a man to murther his father than to kill a stranger; to murther the King, than to kill a fellow Subject; to murther an innocent person, than to kill a malefactor; then how heinous a murther was it, to kill him who was more than all these, even our everlasting Father, the King of Kings, and Lord of Glory? and withall a person so innocent, that no guile was found in his mouth, none could convince him of sinne, *he was holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens:* And yet this was done, *they crucified the Lord of Glory.* But here you may say unto me, how could the Lord of glory be crucified, seeing he is God, and God is impassible, he cannot suffer. For answer, you shall understand, that there is so strait an union and conjunction between the two natures of Christ, in one person, than that which is proper onely to the one nature, is vouched,

Heb. 7. 26.

not

not (as some foolishly imagine) of the other nature; but, it is vouched of the person being denominated from the other nature. This kind of speech, is by the fathers called *koinonia idiomatũ*, a communication of properties. And it is but a plaine Synecdoche, very usuall in speech, whereby that which is proper onely to the part, is prædicated of the whole. Wee have divers instances of it in Scripture, *Act.* 3. 15. *Ye killed the Prince of life.* Christ was killed only as man, and yet, because the same man was also God, he sayes, yee killed the Prince of life, *Acts* 20. 28. *Feed the Church of God, which he hath purchased with his owne blood.* Christ had blood onely as he was man; but because the same man was also God, his blood is called the blood of God, *Joh.* 3. 13. *No man hath ascended up to heaven, but hee that came downe from heaven, the Son of man which is in heaven.* Christ descended from heaven, only in respect of his divine nature, and he was in heaven at that time, when he was speaking unto *Nicodemus* here on earth, onely as he was God, and yet because the same person was also man, he saith, *the Son of man which is in heaven.* So here, Christ was crucified only as hee was man, and yet because the same man was also God, the Apostle sayes, *they crucified the Lord of Glory.*

And so I come unto the second circumstance, the kind of death that he suffered: it was *Crucifixion*, the most shamefull and ignominious death in the world: the Apostle mentions *scandalum crucis*, the offence of the Crosse, *Galat.* 5. 11. and the shame of the Crosse too, *Hebr.* 12. 2. There is more shame in it than in any other death, and therefore the Heathen termed the *Crosse, arborem infœlicem*, and *stipitem infamem*; a wretched infamous tree. This death was so infamous, that the Romanes did not inflict it upon any, but onely such as were esteemed base Rogues, and notorious Malefactors. And therefore wee find in the Ecclesiasticall History, that albeit St. *Paul* suffered Martyrdome at Rome, as well as St. *Peter*; yet they could not crucifie St. *Paul*, hee being a Romane, had the priviledge of a Gentleman, and was beheaded; but *Peter* being but a fisherman by his Trade, was esteemed a base fellow, and so crucified, as was his Master. That which made this death more shamefull and ignominions, was, because all that were crucified, were first scourged, before they were crucified, and that was peculiar to the death of the *Crosse*. Now for a man to be scourged is a foule disgrace, a vile and servile punishment, not to be offered unto any, but unto bond-slaves; and therefore hee in the comedy, sayes in great disdaine, *Loris? liber sum*; hee tooke in great scorne, the whip should bee once named unto him who was free-borne. And yet our Saviour being

being to be crucified, was first scourged. And as this was a shamefull, servile, and ignominious death; so was it a most execrable and cursed death; for saies the Apostle, *it is written, cursed is every one that hangeth on a tree.* Gal. 3. 13. It was not only esteemed so by men, but it was so indeed, being accursed by the mouth of God himself; for it is said, Deut. 21. 23. *He that is hanged is cursed of God.* And therefore Christ suffering this death, the Apostle sayes, thot he was *factus maledictum, made a curse* for us. And as this death was an ignominious and accursed death; so also a most painfull death. First his flesh was torne with whips: *They ploughed on his back* (saith the Psalmist) *and made long furrowes on it.* Then his hands and his feet were bored with the nailes, and the hands and feet of all other parts, are most sensible, by reason of the texture of all the sinewes there. And being thus nailed unto the tree, his whole body was streched out on the crosse, as on a rack, *till all his bones were out of joint.* As was foretold by the Psalmist. This stretching was such, that it made his very ribs and bones, break through the flesh and the skin, which must needs be a paine out of measure painfull. Therefore the heathen termed the crosse, *cruciabile lignum,* a tree of torture; and most sharp and bitter paines, have their name from the crosse, being called *cruciatus.* Christ was no lesse than six houres in this torment, even from the third houre, untill the ninth, and all that while in perfect sense; for it is said, *he cryed with a loud voyce, and gave up the ghost.* He did not cry with a faint voice of a dying man, but with a loud voice, to shew that his naturall strength was not one whit abated. This death was devised for our Saviour, not so much by Pilat and the Souldiers, as by the Jewes; for they cryed out, *crucifie him, crucifie him. When Pilat said unto them, take ye him, and judge him according to your Law:* they answered, *it is not lawfull for us to put any man to death.* And this came to passe, saith the Evangelist, *that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.* Now what was that which he spake signifying what death he should die? we finde it Mat. 20. 19. *The Son of man shall be betrayed unto the chiefe Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles, to mock and to scourge, and to crucifie him.* Thus they put off his tryall from themselves, unto the Romane Governour, of purpose, that he might suffer that Romane death. At first they condemned him of blasphemie, and then hee should have been stoned: But that death seemeth too mild, for it would have dispatched him quickly: Therefore they indite him anew of treason, for speaking against *Cesar*, that so he might suffer the death of a Traitor: even the ignominious, accursed and painful death of the Crosse, No lesse could satisfie their malice.

John 18. 31

And who were they that did all this? even his owne people, they who were his brethren, and kinsmen according to the flesh, *they crucified the Lord of glory*; they unto whom he came, and for whom he came; *for he was sent unto the lost sheepe of the house of Israel*: they amongst whom he had preached, the word of life; *for it behoved the ghospell first to be preached unto them*: They among whom he had wrought many miracles, and unto whom he had done many good workes: even they were such unthankfull traytors, that they crucified the *Lord of glorie*.

In the last place, the Apostle tells us, that their Ignorance of the wisdome of God, led them to the committing of that horrible murther: *For had they knowne it, they would not have crucified the Lord of glorie*. But here ye may say unto me, did these malicious Jewes sin onely out of Ignorance, as did *Paul* in persecuting the Church? O no; they sinned out of malice, against knowledge and conscience; for they knew that Jesus was a good and just man, and had given him that testimonie, that, *he had done all things well*; they knew that he was a great Prophet, *a teacher come from God*: they were in some sort too convinced, that he was the Christ; for Joh. 11.47. they held a counsell against him, saying, *What shall we doe? this man doth many miracles, if we let him alone, all men will beleeve on him*, namely, that he is the *Christ*. Where ye may behold them, fighting against the light of their owne knowledge; wherewith our Saviour expresly charges them, Joh. 7.28. *Ye both know me, and ye know whence I am.* and Joh. 15.24. *Now have they both seene and hated both me and my father*. This appeareth further by that which is said in the parable of the housholder Mat. 21.31. *A certaine housholder planted a vineyard, and let it out to husband men, and went into a far country. And when the time of the fruits came, he sent his servants to receive them: and the husbandmen took his servants, beate them and killed them: againe he sent other servants, and they did unto them likewaies. Last of all he sent unto them his Son, saying, they will reverence my Son. But when the husbandmen saw him, they said, this is the heire, come let us kill him, and cease on his inheritance.* And saith the Evangelist verse. 45. *when the chief priests and the pharisees heard this parable, they perceived that he spake of them.* So that they had some knowledge of Christ: but it was not the true knowledge; they were not indued with heavenly wisdome, nor taught of God; for their heart did stand out against the light which did shine on their understanding, and (as Solomon saith) *They hated knowledge, and, did not choose the feare of the Lord*. Therefore saith our Saviour unto them, *ye neither knew me, nor my father*. Joh. 8.19. So that even sins of malice committed a-

Mark 7. 37.

John 3. 2.

Prov. 1.29.

gainst

gainſt knowledge and conſcience, yet are accompanied with ſome kind of Ignorance. This is clear in the crucifying of Chriſt; for they knew that it was evill to kill him that was Innocent & juſt; but this knowledge was only habituall and generall: they did not actually know that it was evill, at the inſtant when they did it, or they did not conſider it; or though they knew that it was evill, yet they did not know, that that evill was not to be done, for the obtaining of a greater good which they propoſed to themſelvs, namely the retaining of their places and dignities, which they feared to looſe if he were acknowledged for the Meſſias. Thus it holds true that the philoſopher ſaid, *omnis malus ignorans*, there is ſome Ignorance in every ſin: for ſeeing the will cannot poſſibly affect evill, as it is evill; but that the ſame is ſtill preſented unto it, under the maske of good; it followeth neceſſarily, that every one that ſinneth, is ſome way Ignorant of good and evill. For which cauſe Solomon ſayes, *nonne erant omnes? doe they not all erre that work iniquity?* And David oftner than once in the Pſalms ſaith, *have all the workers of iniquity no knowledge?* Indeed they have no true knowledge. And therefore howſoever ſome have commended ignorance, as the mother of devotion; I may ſay more truly, that is the mother of error: our Saviour ſaid ſo much to the Saduces, Mat. 22. 29. *Ye do erre, not knowing the Scriptures.* It is the mother of Idolatry, Gal. 4.8. *When ye knew not God, ye did ſervice unto them which by nature are no Gods.* It is the mother of pride & arrogance, Rom. 10.3. *Being ignorant of the righteouſneſſe of God, they went about to eſtabliſh their own righteouſneſſe.* It is the mother of luſt, Theſſ. 4.5. *The Gentiles which know not God, walke in the luſt of concupiſcence.* Finally it is the mother of all Sin, Epheſ. 4. 18. *Having their underſtanding darkned, through the ignorance that is in them: and being paſt feeling, they gave themſelves over unto laſcivionſneſſe; to work all uncleaneſſe with greedineſſe.* And on the other part, all grace is from the true knowledge hf God, 2 Pet. 1. 2. *Grace and peace be multiplyed unto you, through the knowledge of God, and of Jeſus our Lord.* As this knowledge brings grace & peace, ſo it brings glorie; for ſaith our Saviour, *This is life eternall, to know the only true God, and JeſusChriſt whom thou haſt ſent.* This knowledge is the wiſdome of God, which the Apoſtle here magnifies ſo much, *Which none of the princes of the world knew; for had they known it, they would not have crucified the Lord of glorie.*

Prov. 14.4. 22. Pſal. 14. Pſal. 53.4.

John 17.3.

I Have now done with my text, but not with the princes of this world; for I am to preſent unto you, another ſad tragedy, ſo like unto the former that it may ſeeme but *vetus fabula per novos hiſtri-*

ones, the Stage onely changed, and new actors entred upon it, other princes of this world, yea of *the darkneſſe of this world*, Farre worſe then *Pilat*, the high *Prieſts*, *Scribes* and *Phariſes*, who have lately murthered, (if not the *Lord of glory*, yet I am ſure, *a glorious Lord*: though *not Chriſt the Lord*, yet *the Lords Chriſt*, *Gods anointed*. This is a parricide ſo heinous, ſo horrible that it cannot be *parralelld* by all the *murthers* that ever were committed ſince the world began, but onely in the murther of Chriſt. And indeed the providence of God gave me firſt occaſion to inſtitute this paralell: for that day that our gracious Soveraigne was murthered, being the 30. *Jan.* a day for ever to be noted with a black coale, as his Majeſty was at divine ſervice, before he was led forth into the ſcaffold, the Chapter that was read unto him, was the 27. *Mat.* Goſpel, which containes the *paſſion of Chriſt*; and that Chapter was read not by choiſe, but by the direction of the Rubrick, it being the Leſſon appointed for that day, ſo that we could not but conceive, that the murther then to be acted, was like unto that which in the Chapter is deſcribed. And indeed you will find it very like unto it, if you will but conſider the three circumſtances, which I before obſerved in my Text: *The dignity of the perſon murthered. The kind of death that he ſuffered. And the quality of the Murtherers.*

The perſon that was now murthered, was *not the Lord of glory*; but a *glorious Lord*, Chriſts owne Vicar, his Lieutenant and Vicegerent here on earth, within his Dominions. And therefore by all Laws, divine, and humane, he was priviledged from any puniſhment that could be inflicted by men. Albeit he was *as inferior to* Chriſt, as man is unto God; the creature, unto the immortall Creator; yet was his priviledge of inviolability farre more cleare than was Chriſt. For Chriſt was not a temporall Prince, his Kingdome was not of this world, and therefore when he vouchſafed to come into the world, and to become the Sonne of Man, he did ſubject himſelf unto the Law: he who onely could chooſe when to be borne, made choice to be borne at that time, when there was a decree for taxing all the world; that ſo ſoone as he was borne, he
Luke 2. 1. might be inrolled a ſubject unto *Ceſar*: he lived as a Subject, payed Tribute unto *Ceſar*; he ſubmitted unto *Pilat's* juriſdiction, acknowledging that he had power given him from above. But
John 19. 11. our Gracious Soveraigne was well knowne to be a Temporall Prince, a free Monarch, and their undoubted Soveraigne, to whom they did all owe, and had ſworn Allegeance; and therefore he could not be judged by any power on Earth. He diſclaimed their Authority, as He well might; for they had no power at all over any, much

leſſe

Jesse over Him: and what power they usurped was not *de super*, as *Pilat's*: but *de super*, from beneath, even from the Angell of the bottomless pit, whose name is *Abaddon*; For as he seeks the destruction of all men, so especially of Kings, because by their Government Peace is preserved, Justice executed, and Religion maintained. But from above they had no power: for God never gave unto the people power over their King, as is evident by Scripture, by the Law of Nature and Nations; by the known Lawes of *England*, by clear and undeniable Reasons, and by the constant Doctrine, and practice of the True, Ancient, and Catholick Church; as were easie for me to shew, if time would permit. And yet those monstrous Traitors have sacrilegiously invaded Gods Throne, and usurped his Office, whose peculiar it is to be Judge of Kings: and so have ventured to Try, Judge, Condemn, and Execute their King, in despight of Law, Reason, Religion, Nature, and God himself. As it is in the parable of *Jotham*, they have advanced the Bramble above the Cedar of *Lebanus*, while they set the People, even the basest of the People on the Bench, and placed the King a Prisoner at the Bar. So they have overthrown the Order of God and Nature, dissolved the bonds of humane society, bringing in a meer Confusion, and Dissipation of all things.

This was such a thing as hath not been knowne since the world began: *Pilat* knew by the light of Nature, that a King is not to be put to death; therefore he said unto the Jews, *Shall I crucifie your King?* John 19. 15. As if he had said, if Jesus be a King, he is not to be put to death; but it is said he is your King, and shall I then do such an act against the law of Nature and Nations? And the Chief Priests, as impudent and malitious as they were, they did not deny the proposition, that a King is not to be put to death; but they denyed the assumption, that Jesus was their King, saying, *We have no King but Cesar*. But these murderers are worse than the Jewes, for they confessed him to be their King, and yet took upon them to Judge, Condemn, and put him to death. And as they are worse than Jewes, so they are worse than *Pagans*: for *Tully* pleading before *Cæsar*, for *Dietarus*, King of *Galatia*, albeit he was but a tributary King, yet he doth challenge that priviledge unto him, saying, *Ita invisitatum est, Regem capitis reum esse, ut ante hoc tempus sit inauditum*. For a King to be guilty of death, is such a thing as hath not been heard of. And as they are worse than *Jewes* and *Pagans*, so they are even worse than Devils; for the Devils never rise up against thir Prince, though he be as bad as can be: but the *Puritans* rage against their King, be he never so good, as indeed our gracious Soveraign was the best of Kings. Never was there yet any Prince that sate upon a Thron, who was beyond him for pie-

ty and prudence for all heroicall & Christian graces. But here I dare not venture to praise him, lest coming short, I may seeme to wrong him: that is a theam fitter for the tongues of Angels than of Men: and therefore as *Apelles* did, so will I, draw a vaile over that which I am not able to expresse; and desire all men to judge what he was, by His *Divine Meditations*: of which Book I dare bold say, that since the spirit of Prophesie ceased, never yet was there any book written, with so great strength of Reason, depth of Judgment, heigth of Devotion, and elegancy of Stile; as that Golden Mannal. That wil tel you what we have lost, and how heinous the Murder was. As he was the Lord, and their Lord, he had no superior on Earth, and so could not be Tryed: as he was a Glorious and Gracious Lord, he ought not to have been Condemned. As Christ was above the Law, being the Son of God; so was he above the Censure of humane Lawes, he being a King. As Christ was most innocent, there was no guile nor guilt found in him; so was he Innocent of all the Crimes objected against him. As he was a King, he did represent God's Person here on Earth: and as he was a good King, full of Grace, He was a most lively Image of Christ, so lively an Image of him, that amongst all the Martyrs who followed Christ unto Heaven, bearing his Crosse; never was there any, who expressed so great conformity with our Saviour in His sufferings as He did.

And this will further appear by the second circumstance in my Text, the kind of death that he suffered which was not the death of the Crosse, but equivalent unto it; for two things were in the Crosse which made it so odious, pain and shame: the Apostle joynes them
Heb. 12 2. together, *Jesus endured the Crosse, despising the shame.* Our Soveraign suffered both; I begin with the paine. Indeed Christs Crosse began at his cratch; for no sooner was he borne, than persecuted by *Herod*; and his whole life afterwards was a perpetuall *gaine-*
Verse 3. *saying of sinners.* So I may say of our Soveraine, that the ten last yeares of His life, was such a gain-saying of Sinners: all that time He fought with Beasts, even with unreasonable Men, who were resolved to be satisfied with nothing, but with the utter destruction of Him and His. To bring that to passe, first of all they did asperse Him with many Foul, and False Calumnies, against their owne Knowledge and Conscience, onely to render Him odious unto His People: they slandered the Foot-steps of Gods Anointed: their Tongues, and their Pens too, were sharper than Swords, piercing deep into His Soul: many Scandalous Pamphlets were every day cast abroad, which (as He sayes in His Book) *Like sparkes in great conflagrations, did flie upon and down to set all places on fire.* From every

Pulpit

pulpit was founded a *Trumpet to Rebellion*, the Embassadors of *peace* being made the Heraulds of *war*. And as our *Saviour* by the Pharisees, was called, *an Impostor, a Deceiver, and Perverter of the People, a Blasphemer, a Samaritan, and one that had a Devill*. So, such language, and worse too, was bestowed upon *His sacred Majesty*, by a Pharisaicall brood of Men, who are great Pretenders to Religion, but utterly void of it: *They have a shew of godlinesse, but have denied the power thereof*. When our Saviour was at *Jerusalem*, the Pharisees stirred up the People *to stone him*, whereupon *he withdrew himself*: so, when the *King* was at *Westminster*, Tumults were raised, stones and blasphemies cast out against Him; that He was faine to remove from thence: and then they cried out against Him, *for deserting His Parliament*, though it was the thing they most desired, and they knew very well that He would have been glad to be with His Parliament, as He often offered, *if He could have been there with any safety*. Being thus forced to retire from *London*, they seised all His Houses and Furniture, Forts, Magazines, Ships, and Revenues: they *hunted Him like a Partridge, from mountaine to mountaine*, that He might have justly taken up the complaint of our Saviour, that *the Foxes had holes, and the Birds of the aire had nests, but himself had not where to lay his head*. When our Saviour had withdrawne himself from *Jerusalem*, *The chief Priests and Pharisees gave a commandement, that if any man knew where he were, he should shew it, that they might take him*. So, upon His Majesties flight, such a commandement was given, a more cruell & bloody Ordinance was made, *that whosoever should harbour or conceale the Kings Person, or did know where He was harboured, unlesse he did immediately reveale it, should forfeit his Estate, and die without mercy as a Traytour*.

Joh. 8. 59.

Mat. 8. 20.

Joh. 11. 57.

As our Saviour was rejected of his owne people, *He came unto his own and they received him not*. So was our Soveraigne rejected by his owne People; they would not owne Him for their King; but disclaimed His Authority, and yeilded their service unto His Enemies: and as the Jewes *denied the holy One, and the just, and desired a Murtherer to be granted them*. So they denied their holy and righteous KING, and desired the Parliament might Rule over them: in this they preferred Robbers and Murtherers worse than *Barabbas*, chusing rather to live in bondage, under their Iron yoake, than to enjoy the Liberty of Subjects, under the peaceable government of a most gracious KING. As our Saviour was rejected by his owne people, so was he forsaken of his owne Disciples: when the time came that he was to *make his soule an offering for sin*, then one of his owne Disciples betrayed him, another denied him, all forsooke

Joh. 1. 11.

Act. 3. 14.

Isa.63. 6. him, and left him *to tread the wine-presse alone.* So when our Soveraignes afflictions grew great, some of His Servants betrayed Him like *Judas*, others denied him, and almost all forsook Him; albeit they had got well by Him, yet they were loth to suffer with Him. And which was yet much worse, He was forceably deprived of the comfort of His dearest Wife, His most sweet and beloved Children, and for a long time had none to converse with Him but beasts more savage than those which did company with our Saviour in the wilderness. When Christ was on the Crosse, one of the Thieves who was Crucified with him railed on him, because he did not relieve them: So when our Soveraigne was at *Oxford*, some who suffered with Him, upbraided him, and added grief to his afflicted soule, even railing on him, because he did not help them, when indeed he could not. As our Saviour was tempted: so was our Soveraigne, tempted to distrust, to perjury, to sacriledge, to Atheisme; tempted to deny God, by forsaking his Religion, and destroying the Church, which his righteous soule abhorred. As the Devil made great proffers un-

Mat.4. 9. to Christ, of all the Kindomes of the world, saying, *All these will I give thee, if thou wilt fall down and worship me.* So, great proffers were made unto our Soveraigne, that they would make Him a Glorious KING, if He would humble Himself unto His Parliament and worship the Idol which they had set up. Besides his soule was daily tortured with reiterated unreasonable Propositions, and insolent Demands, as absurd as those which the Devil made unto Christ.

Mark 14. 1. The Enemies of our Saviour *sought how they might take him by craft and put him to death.* Much more craft and deceipt too, was used to catch our Soveraign in their pit. As when Christ was at *Jerusalem*, the Pharisees not daring then to lay hands on him, because they fea-

Luk.13.31. red the people; sought to fright him with *Herod, Saying unto him, get thee out, and depart hence, for* Herod *will kill thee:* when it was they themselves that intended to kill him. So, when His Majesty was at *Hampton-court*, His Enemies perceiving that the hearts of the people were so turned towards Him, that it was not safe to lay violent hands on Him; they did cunningly suggest fears unto Him, that *there was a plot to kill him*, and so they made him flie into the snare which they had laid for him in the *Isle of Wight*, where they thought that *Rolph* should have dispatched Him by poyson or poynard; but that being discovered, they resolved to doe it in a more publique way.

Mat.26. 51 Our Saviour was apprehended at night: so was our Soveraigne in

Mat. 25. a darke cold Winter night, taken out of His Bed in the *Isle of Wight*,

59. and carried unto *Hurst-castle*. They sought false witnesse against our Saviour: so did they against our Soveraigne; for open proclamation

was made with ſound of Trumpet, that all who could informe againſt the King, ſhould come unto the painted chamber, and give in their evidence: and what was it they intended to prove? even that he had done that whereof they themſelves only were guilty, in raiſing armes, and making a war in the Kingdome. The people being ſuborned by the Prieſts, cryed againſt our Saviour. *Away with him, crucifie him*: ſo ſome of the ſouldiers were ſuborned, and hired to cry againſt our Soveraign, *Juſtice, execution*. Our Saviour was mocked, *They wagged their heads at him*: ſo our Soveraigne had the tryall of cruell mockings. Chriſt was reviled: ſo was our Soveraigne reviled by his enemies, eſpecially their falſe Prophets: *Hugh Peters* in ſtead of comfort, did reach gall and vinegar, unto Gods anointed, in the agony of his ſufferings, as the Jewes formerly had done unto Chriſt. Our Saviour was ſpit on: ſo was our Soveraigne; *Bradſhaw* and *Cooke* did ſpit out the froth of their ulcerous lungs againſt him to his face, and a barbarous ſouldier did really ſpit in his face. Our Saviour was bound: ſo there was an intent to have bound our Soveraigne, as himſelfe obſerved on the ſcaffold, by the rings which were faſtned by the block. Our Saviour was watched the night before he ſuffered; for he was apprehended at night in the garden, and carried away unto the High Prieſts houſe, where he was baited all night: in the morning ſent to *Pilat*, from him to *Herod*, then back again to the common Judgement Hall, where he was condemned, and at the third houre led forth to be crucified. But our Soveraigne was watched many nights before he ſuffered, for all the time of his tryall, his chamber was filled with barbarous ſouldiers, who deprived him of his reſt, and of all manner of privacy, which was more bitter unto him than death. At laſt our Saviour ſuffered death: ſo did our Soveraigne at the very ſame houre of the day; for our Saviour gave up the ghoſt at the ninth houre, which is our three of the clock in the afternoon: the ſame houre put a period to our Soveraigns life, and to the happineſſe of three Kingdomes.

Joh. 19. 15

Math. 27. 29. 39. 41.

Math. 27. 30.

Joh. 18. 12.

I have now taken a briefe view of the pain: in the next place, conſider the ſhame, and then you will ſee a perfect croſſe. What greater ſhame and diſgrace could be offered unto a King than in ſtead of a royall train, a guard fitting the Majeſty of his perſon, to be watched and warded, and dragged from place to place, by the common ſouldiers, the moſt rude and barbarous of all the people? But in this he was like unto his Saviour alſo. *They came againſt him, as againſt a thiefe, with ſwords and ſtaves.* As our Saviour was hurried from place to place, from *Annas* to *Caiphas*, from him to *Pilat*, from *Pilat* to *Herod*, from thence back to *Pilat*, to the common Judgement hall: ſo was our Soveraign hurried from the *Ile* of *Wight* to *Hurſt Caſtle*, from thence to *Windſor*, from *Windſor*

Math. 26. 21.

to *S. James*, from thence to *Weſtminſter* to the common judgement hall, to be tryed as a malefactor at the barr, where no priſoner was ever tryed but in the Kings name, and by his authority, for that hall was never inveſted with any power of judicature, without the King, much leſſe againſt him: but (as he ſayes in his booke) *They thought fit to adde the mockery of juſtice, to the cruelty of malice* (as they who crucified Chriſt) *that ſo they might deſtroy him with the greater pompe.* They pretended juſtice and religion, to cover their perjury and parricide, and ſo did eſtabliſh iniquity by a law & father their ſin upon God, who is the author of juſtice. And as his tryall was publick, and diſgracefull, ſo was his execution: it hath been a cuſtome to hang notorious traitors before their own dores, for their greater ſhame: ſo did they put our Soveraign to death, in a moſt inſulting manner, on an open ſcaffold, erected before his royall Pallace, as if they meaned to bid a defiance both to God and men. Now Joyne theſe together, and tell me if ever any man might more Juſtly than he take up that complaint, which was uttered in the perſon of our Saviour, by the Spirit of Prophecy: *Behold & conſider, all ye that paſſe by, if there be any ſorrow like unto my ſorrow.* *Lam.1.12.*

Let us now ſee how he did beare this: even as his Saviour had done, *Who for the Joy that was ſet before him, endured the croſſe, deſpiſing the ſhame.* He contemned an earthly crown, for the aſſured hope he had of an immortall crown, that fadeth not away: and ſo like his Saviour, when he was reviled, he reviled not again; but was led as a ſheep unto the ſlaughter, and opened not his mouth. As Chriſt prayed for them that crucified him: ſo did our Soveraigne poure out many devout prayers for his enemies, which might ſerve to melt their hearts, if they were not harder than *the nether mill-ſtone.* As Chriſt wept over *Jeruſalem*: ſo did our Soveraigne weep over his three Kingdomes, being more ſorry for the miſeries that are to come upon them, than for all that had happened unto himſelfe. As women beholding Chriſts paſſion wept: ſo many women beholding their Soveraigne on a ſcaffold, wept bitterly, unto whom hee might have ſaid, as our Saviour did unto the other, *Weepe not for me yee daughters of Jeruſalem, but weep for your ſelves.* Chriſt gave himſelfe for the Church, he dyed for the people: ſo our Soveraigne, in an other ſenſe gave himſelfe for the Church, and dyed for his people: for he might have ſaved his life, if he would have conſented to deſtroy the Church, and inſlave his people; So that (as he ſaid on the ſcaffold) he was the martyr of the people, martyred by them, and for them. When our Saviours agony began he prayed unto his father, that that cup might paſſe from him; but with a ſubmiſſion unto his will: *He offered up prayers and ſupplications, with ſtrong crying and teares, unto him that was able to ſave him*

Heb.12.2.

Luk.23. 34.

Luk.19. 41.

Luk.23. 74.

Verſ.28.

Eph.5.25.

Matth.26. 39.

Heb.5.7.

from

from death. So was our Soveraigne frequent and instant in prayer unto God; but as for re moving the bitter cup he was to drink, he prayed only with a submission unto the will of his heavenly father. When our Saviour was in his agony, *There appeared an angell unto him from heaven strengthning him*: so almighty God did from above minister aboundance of comfort unto our Soveraigne; otherwayes it had not been possible for him, to have endured his crosse, with such cheerfull patience as he did. *Luk.* 22. 43. When Christ was apprehended, he wrought a miraculous cure for an enemy, healing *Malcus* his eare, after it was cut off: so it is well known that God inabled our Soveraigne, when he was in prison, to worke many wonderfull cures, even for his enemies; and yet all that could not move these hard-hearted Jewes, who sought his life: he might have said unto them, as our Saviour did unto the other, *Many good works have I shewed you; for which of them do you persecute me?* *Joh.* 10. 32. When our Saviour suffered, there were terrible signes and wonders; for there was darknesse over all the Land, the earth did shake, the rocks clave asunder, the vaile of the temple was rent, and the graves were opened: so during the time of our Soveraignes tryall, there were strange signes seen in the skie, in divers places of the Kingdome; and it was thought very prodigious, that when he suffered, the ducks forsooke their pond at *S. Jamses*, and came as farre as White hall, fluttering about the scaffold: so that our Soveraigne might have said unto his murtherers, as it is in *Job* 12. 7. *Aske the beasts, and they will tell thee, and the fowles of the heaven, and they will instruct thee:* What an unnaturall murther ye are now committing. When our Saviour suffered, the Centurion beholding his passion, was convinced that he was the sonne of God, and feared greatly: so one of the Centurions, who guarded our Soveraigne, beholding his most christian, pious, and magnanimous carriage; was convinced, and is to this day stricken with great fear, horror and astonishment. When they had crucified our Saviour; they parted his garments amongst them and for his coat, because, being without seame, it could not easily be divided, they did cast lots: even so having crucified our Soveraigne, they have parted his garments amongst them, his houses and furniture, his parkes and revenues, his three Kingdomes; and for *Ireland*, because it will not easily be gained, they have cast lots, who should go thither to conquer it, and so take it to themselves. In all these things our Soveraigne was the lively Image of our Saviour.

Luk. 22. 44. *Math.* 27. 51. *Math.* 27. 54. *Thomlison.* *Joh.* 19. 23.

NOw if your patience will goe along with me, while I consider the third circumstance in the text, the quality of the murderers, there you will find this paralell to hold also Our Saviour was crucified by his owne nation: *They crucified the Lord of Glory.*

Iob. 18 35. They who were his Brethren and Kinſmen according to the fleſh. So *Pilate* told him: *Thine owne Nation have diſvered thee unto me*. More particularly the great Councell conſulted againſt him, hyred Judas to betray him ſent ſouldiers to apprehend him, falſly accuſed and unjuſtly condemned him. That great Councell was their high Court of Sanhedrim, which was their ſtanding Parliament. In it were many members of divers callings and profeſſions: ſome Prieſts and chiefe Prieſts, ſome Elders and thoſe lay Elders; for as there was a Parliament againſt Chriſt, ſo alſo a Presbytery: ſome Scribes and Lawyers, who were chaire men, *for they ſat in Moſes chaire*, They drew alſo into this conſpiracy againſt Chriſt, wicked Herodians, who otherwiſe thoſe preciſe Jews could not endure. And were they not ſuch that murthered our Soveraigne? His own Nation, his great councell the Parliament, the Presbytery, ſome Prieſts: (but they are Jeroboams Prieſts of the baſeſt of the people) ſome Scribes and Lawyers. And they drew into that combination too, wicked Herodians, that is diſſembling Courtiers, and profane Ruffians, and as pure as they would ſeeme to be, yet were they content to endure all their *God dammees* to gain their aſſiſtances for to damne and condemn their Soveraigne.

As Chriſts enemies were of divers profeſſions, ſo alſo of divers ſects & religions, ſome Phariſees ſome Saduces, and thoſe were very oppoſite one againſt the other, yet both joyned together againſt Chriſt: To crucifie him even *Herod* and *Pilate* were made friends: *For* (as the Apoſtles ſay) *againſt thy holy ſonne Jeſus, both Herod and Pontius Pilate, with the Gentiles and people of Iſraell were gathered together*. So the enemies of our Soveraigne were of divers ſects and religions, ſome Papiſts, ſome Presbiterians, ſome Independants. And though they be at odds enough betweene themſelves, their heads are as far aſunder as Sampſons foxes, yet being linked by the tayles they banded againſt the Lord and againſt his anointed. The Papiſt may ſeem to have little hand in that murther, yet they contributed very much unto it. For they raiſed a moſt horrid and bloudy rebellion in Ireland, and moſt falſly pretended the Kings Commiſſion for it, whereby they enraged his other ſubjects againſt him; they weakened his forces there, deſtroying many who would have aſiſted their Soveraigne, and keeping others ſo buſy that they could not come to his releife, they promiſed him great aid, but when he depended upon it, they utterly fayled him. The Presbyterians are deeply imbrued with his blood: for they aſſaulted him both in England and Scotland, deprived him of all power and meanes, declared him unworthy to raigne, and ſo weakened him that it was an eaſie matter for the Independants, who are drunke with his blood, to kill him. The Presbyterian framed both the Major and the minor propoſitions, And the Independants drew out the

concluſion

conclusion: For thus the Presbyterian both preached and published a Tyrant is to be opposed and destroyed: But the King is a Tyrant: Then comes the Independants and draw forth the conclusion which naturally follows from the premisses: *Ergo* let him be destroyed. Or to use their owne distinction which they have so often abused: the Presbyterian murdered the King in his politicall capacity, the Independants in his naturall capacity. Thus our Soveraigne as well as our Saviour was crucified between two theeves, but neither of them agood Theese. These two factions (as his Majesty well expresses it in his Book) *are the twins which lately on womb inclosed the yonger striving to prevayle against the elder, what the Presbyterians have hunted after, the Independants seek to catch for thēselves.* And indeed they have taken the prey out of their mouths. They who at first wer but journymē to the other, have now set up for thēselves.

Albeit these be the chiefe murderers: there be many others who though (as himselfe saith) *Their hands are not embrued in his blood by acting & consenting to his death, yet they are sprinkled with his blood by deserting him.* Even all those that had power and meanes, and did not use them for his defence. For, *Non caret scrupulo occultæ societatis qui manifesto discrimini non occurrit.* By the law of nature and Nations, all Subjects are bound to defend their Kings Person, Crown and Dignity,. Our Saviour said unto *Pilate: If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the jewes.* Where he insinuats that the servans and subjects of an earthly King, are bound to fight for his defence: And therfore all those who did not aide him according to their power, have incurred the curse of Meroz, Judg: 5. 23. *Curse yee Meroz* (said the Angell of the Lord) *curse you bitterly the Inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty.* Besides these Neutralls, who because they were not for the King, were against him, there are many who fought for their Soveraigne, who have yet by their sinns fought against him, their debauched carriage gave much advantage to his enemies, and provoked God to forsake their Armies: by their rapine and Plunder they did alienate the hearts of the people from their Soveraigne, and by their strifs and emulations, they lost the Kingdome and that gratious King; there was a strife amongst Christs followers which of them should be the greatest; But the strife, that was among the Kings followers for places and preferments, was far more hurtfull and pernitious. Yea as all of us were in some sort guilty of Christs blood: for our sinns were the meritorious and procuring cause of his death: *He was delivered to death, for our offences.* So the sins of every one of us hath added force unto this great stroake and wound given unto these Kingdomes in his Majesties death. As the

Seneca

Ioh. 18. 36.

Rom. 4. 25.

good

good King *Josiah* was taken away by a violent death, for the sinnes of *Judah*, that God might the more freely powre out the fiercenesse of his wrath: so was our Gracious Soveraigne taken away for the punishment of our sinnes, that the iniquities of these sinfull Nations being now finished, and come to an height by an horrible rebellion and parricide, hee might poure out the vialls of his wrath upon them, there being now nothing to hinder the stroke of his vengeance, when he is taken away, yea made away by themselves, who like *Moses* stood in the gap, between the sinnes of his people, and Gods judgements. So that we may all of us take up that lamentation, which the Church made for the death of Josiah: *The crown is fallen from our head; woe unto us that we have sinned.*

Lam.5.16.

But howsoever our Saviour had many enemies, yet his most violent adversaries were the Pharisees, and if you will but observe how they are described unto us in the Gospell, I shall not need to make any application. The Pharisees were the most strict and precise sect of the Jewes, the Puritans of that age, they were men of a sad countenance and great austerity; they did bow down their heads like a bullrush, when as their inward parts burnt altogether with deceipt: they were outwardly (though hypocritically) holy, *Whited sepulchers beautifull without, and within full of uncleanesse.* Great pretenders they were to religion, and desired to be accounted more pure than others, the onely saints upon earth, and so did separate from the rest of the Church, and from thence were they called Pharisees. They pretended (especially such of that sect as were Scribes) great knowledge of the Scriptures, and revelation of the Spirit: they were much for preaching, made long prayers, and that openly, to be seen of men, used vain repetitions: Under colour of long prayers they devoured widowes houses. They were superstitiously zealous of keeping the Sabboth, but great prophaners of the temple; they made Gods house *a house of merchandise*, and *denne of theeves*, for which they were sharply reproved by our Saviour, as they often quarrelled with him for breaking the Sabboth. Whereas the fift Commandement injoynes us to honour our father, not only our naturall father, but also our civill father, who is *Parens patriæ*: they made this commandement voide by their *Corban*, that is a gift, whereby Gods cause, or rather their own ends is advanced. They did draw the people after them, who were so much addicted unto them, that they would not believe nor follow any without their allowance; for that is the rule they gave to the people, *Have any of the Pharisees believed on him?* And indeed their faction was so popular, that (as *Josephus* testifieth) they governed not onely *Jerusalem*, but all *Judea* too. They did bind heavy burdens upon other mens shoulders which themselves

Math.6. 16.

Math.23. 27.

Math.6. 5.7.

Math.23. 14.12.2. Luk.11. 45.46.

Mark.7. 11.

Joh.7. 28.

Math.23. 4.

themſelves did not beare, and ſo they made the way to Heaven ſtraite to others, and wide to themſelves. They were invited to feaſts, and loved to ſit at the head of the table. They made conſcience of ſmaller matters, as of ceremonies, but omitted the weightier matters of the Law, judgement and mercy. Now would you not think that the ſoules of theſe Phariſees by a Pythagorian tranſmigration, were entred into our new reformers. *Verſe 6.* *Verſe 23.*

As the murtherers of our Soveraigne reſemble the crucifiers of our Saviour; ſo we find them acting all the ſame parts. And firſt *Judas*, who ſold his Maſter, of all that conſpired againſt Chriſt, is moſt odious; for he was his diſciple, a domeſtick ſervant, one whom he truſted with his purſe, and yet he, *his familiar friend, who did eat of his bread, lift up the heele againſt him.* So our Soveraigne was ſold at a greater price than our Saviour, by thoſe who had as neer a relation unto him, as *Judas* had unto Chriſt: for they were his country-men, brought up with him, his ſervants and familiar friends, whom he truſted with his purſe, with his counſels and his Perſon, cheriſhed in his boſome, and inriched with many princely favours. In many reſpects they were farre worſe than *Judas*: for when *Judas* ſold his Maſter, he thought he would not have ſuffered, but have eſcaped by a miracle, as he had ſometimes done before. This is the conjecture of the Fathers, and may be probably gathered out of the text; for it is ſaid, *Then Judas when he ſaw that he was condemned, repented himſelfe*: ſo that before, he thought it ſhould not have come to that, but that Chriſt would have eſcaped, and he gone away with the money. But the Judaſes who ſold their Soveraigne, knew very well that he could not eſcape, being delivered into the hands of his enemies. Againe, *Judas* ſaw not the horror of his ſin before he had committed it; if he had, it is probable he would not have done it, but theſe men ſaw and knew very well what a horrible fact it was to deliver up their King, as may appeare by *Lowdon* his ſpeech, wherein he profeſſed that it is againſt the Law of Nations for them to deliver up a ſtranger, who had put himſelfe under their protection, much more to deliver their King. And yet all that was onely for forme ſake, that he might better beat the bargain, and raiſe the price, as did appeare by the event. Beſides, they have acted many more parts than *Judas* did: for they were the firſt that took arms againſt him, ingaging all his ſubjects by a ſolemn league & covenant to deſtroy the Church and the King, they deveſted him of all authority within that Kingdome, Seized his Caſtles and Revenues, and by their example and covenant incouraged their Brethren in *England* to do the like: and when his Majeſty was like to have prevailed againſt his rebells in *England*, they, notwithſtanding that the King, to ſecure them on his ſide, had gratified them, by granting them all their unreaſonable and impious demands, *Matth.* 27. 3.

yet

yet came in the ſecond time with a great Army, to aſſiſt ſtrangers againſt their naturall King. And they have perſecuted all the Kings party in that Kingdome, impriſoning, baniſhing, forfeiting, and barbarouſly murthering, even under colour of juſtice, all that adhered unto him. Alas, poore *Iudas* did none of theſe things, but would have reſcued his Maſter out of the councels hands, if it had been in his power: and yet becauſe he ſold him for money, he is odious and infamous unto all generations: Oh then what ſhall theſe men be? Finally *Iudas* repented, was ſwallowed up of ſorrow, confeſſed his ſinne, made reſtitution for he gave back the money, and made ſome ſatisfaction too, for he tooke revenge upon himſelfe, when he betook him to the halter. But we ſee not as yet ſo much repentance in theſe Judaiſes.

Here let no man think that I charge that horrible crime upon the Scottiſh Nation: I know it was not the fault of the Nation but of that religion wherein moſt of them were brought up. Yea, and albeit the greateſt part of that nation be infected with the leaven of *Knox* and *Buchanan*, yet are they not all alike guilty. Some of them, and the farre greateſt part, were meerly couſened out of their loyalty, by their blind guides; Like thoſe two hundred who followed *Abſolom* out of *Jeruſalem*, in their ſimplicity, knowing nothing of his treaſon; for they were made to believe that their religion was in danger to be overthrowne, and that they were bound in conſcience to take armes to defend it, and to aſſiſt their brethren in *England*; yet ſo as that they never intended any violence unto the Kings Perſon, and did from the bottome of their hearts, abhorre the delivering him up unto his Enemies. Others again never approved of any of their proceedings againſt the King, knowing that their rebellion was moſt unlawfull: yet did they in ſome ſort comply with the Rebells, for feare of loſing their eſtates, their liberties, their lives: theſe are more like unto *Peter*, who out of feare denyed his Maſter, than to *Judas*, who ſold him out of covetouſneſſe. Beſides both theſe, there are many other noble Gentlemen, who expreſſed as much loyalty to their Soveraigne, as ever ſubjects did, and gave as good proofe of it, by their ſervice under the banner of that moſt renowned Lord, *The Lord Marquis of Montroſſe*, the glory of this age, and honour of his nation. All theſe being deducted, it will appeare, that it was the ſmalleſt part of that Nation, who acted *Judas* his part, howſoever by craft, they had got the power into their hands, and uſed the tongues of their fiery preachers, to charme the diſcontented people, from making any oppoſition againſt their proceedings. And even theſe too, as infamous as they are, have not diſhonoured their Nation more, than their brethren of *England* have done theirs: as the Scribes and Phariſees expreſſed more malice againſt

1 *Sam.* 15. 11.

our

our Saviour, than *Iudas* did; so those who murthered our Soveraigne, expressed more malice, than they that sold him: and are to be accounted the greater traitors, because of the reward which they gave unto the other. For God himself aggravates the whoordome of Israel, by this circumstance, that she gave a reward unto her lovers. Ezec. 16. 33. 34. *Thou art not like other women for they receive gifts, but thou giveest a reward to all thy lovers.* As the is a more shamelesse whoore, who hyres men for her lust, than she that prostitutes her body for a reward: so are they to be accounted the greatest traitors, who not only did rise up against their Soveraigne, but also hyred others into a rebellion, and to betray him into their hands.

From *Iudas* come we to the great councell. The Parliament is the great counsell, and hath acted all and more against their Lord and Soveraigne, than the other did against Christ: they consulted how to put him to death, gave money to betray him, sent souldiers to apprehend him. In that great councell *Annas* and *Caiphas* were chief: In this *Cromwell* and *Ireton*; and *Cromwell* prophecied as *Caiphas* did, using almost the same words, *It is expedient that he die, and unlesse he die the nation will perish.* *Bradshaw* and *Coke* are the scribes and lawyers, who fiercely persued him: they curst themselves with his bloud, as the others did with Christs; for *Bradshaw* spoke to this purpose on the bench: *Our lives are threatned if we meddle with his bloud; but whatsoever shall befall us we will doe justice upon him.* And is not this just as the Scribes and Pharisees said, *His bloud be upon us and on our Children.* *Fairfax* was *Pilat* the Governour, who seemed unwilling to consent to his death, and sought to wash his hands of his bloud by laying it upon others. And his wife Lady *Pilat* who diswaded the murther of our Soveraigne, more than the other did the killing of Christ. The army are the souldiers who apprehended him, watched him, mocked him, reviled him, cryed justice and execution against him, and at last crucified him, and parted his garments amongst them. And London *is the great City spiritually Sodome where our Lord was crucified.*

Mat. 27. 25.

Revel. 11. 8.

We have now taken a view of the actors in both tragedies, and of their severall parts: in the third place, if you will consider their proceedings, you shall find them alike too save only that the proceedings against our Soveraigne were more illegall, and in many things more cruell. Their accusation against Christ was only generall, that he was a blasphemer, a deceaver, and one that perverted

the nation; but wherein they could not shew: *& dolus versatur in generalibus.* So was the charge against our Soveraigne generall, and as far from truth too, as that he was a tyrant, and which is ridiculous, a traitor: but they could prove no particular crime against him. When *Pilat* desired the Jews to bring a particular accusation against Jesus shewing what evill he had done: *They answered, if he were not a malefactor, we would not have delivered him up unto thee.* And such is the plea that the murtherers use for themselves, if the King had not been a wicked tyrant, the Parliament would not have used him as they have done. The Jews pretended a law for killing of Christ, saying unto *Pilat* who was a stranger, *We have a law, and by our law he ought to die:* But they had no such law to produce. So the murtherers of our Soveraigne labour to perswade strangers, that they acted according to the laws of their own land; but their consciences can tell them that they did it without law, and quite contrary to the law of the laud, the law of God, the law of nature and nations, Christ was condemned, not by any rule of law but by vote of Parliament: *Caiphas* asked the question, *What think ye? they answered he is guilty of death.* So was our Soveraigne condemned by vote, *Cromwell* the *Caiphas* asked the rest, *What thinke yee?* and they all being packt by him, and chosen for the purpose, answered he is worthy to die. In Christs first tryall before the great councell, his enemies were his judges; but in his second triall, when he was sentenced to death, *Pilat* only was judge, who was willing to have released him, and his enemies were only his accusers: but in the whole proceedings against our Soveraigne, his enemies were not only accusers and parties, but also his judges, the most professed enemies he had; and the most desperate traitors that ever the Sun did shine on, who had acted so much villany, that they could not imagine any safety for themselves, unlesse he were destroyed, and all that belong unto him. The Jews confessed that they had no power of life and death, saying *It is not lawfull for us to put any man to death*: But that high court of justice (as they terme it) which was erected for his Majesties tryall, had lesse power, it was not lawfull for them to put any man to death, much lesse their Soveraigne: for the great councell of the Jews had some power, being instituted by God himself; it was proper for them to judge of blasphemy, if they had judged aright; though power of life and death was taken from them by the Roman conquerour: but the court that condemned our Soveraigne had no power at all, neither is it any court, as not being

Math. 22. 23. Joh. 18. 30.

Joh. 19. 7.

Math. 26. 66.

Joh. 18. 31.

being inſtituted by any who had authority; they did honour themſelves, and ſo their honour is nothing. The great councell that condemned Chriſt, was rightly conſtituted of all its members, and under no force: ſo was not the counceil that condemned our Soveraigne; for the better part of it, the houſe of the Lords, was wholly laid aſide; and the houſe Commons often purged, ſo that the tenth man legally elected, was not preſent, and thoſe that were their, under ſuch a force, that they muſt ſay, and doe, as their *Caiphas* would have them. Chriſt was allowed to ſpeak for himſelf, and *Pilat* deſired him to make anſwer unto thoſe things they witneſſed againſt him, and marvelled greatly that he anſwered not. But our Soveraigne was not allowed to ſpeak for himſelf, he was condemned before he was heard: *Bradſhaw* and *Cook* two foule mouthed dogs, interrupted him, and told him plainly, that the court would not allow him to ſpeak, nor hear his reaſons; for they knew well that they were not able to reſiſt the wiſdome and the ſpirit by which he ſpake. So that their proceeding were more illegall than the proceedings of the Jews. *Ioh.* 8. 54. *Math.* 27. 13. 14.

And as their proceedings were more illegall, ſo in many things more cruell too. Chriſts followers were not barred from comming unto him; for his mother ſtood by the croſſe, and other women of her kindred, ſo did the beloved diſciple: but our Soveraign was not allowed any of his ſervants or friends, to attend him, during the time of his tryall, and long before: he could not ſo much as obtaine any of his Chaplains to miniſter ghoſtly comfort unto him, which (as he ſayed in his Book) *Was a greater rigour and barbarity, then is ever uſed by chriſtians to the meaneſt priſoners, and greateſt malefactors; whom though the juſtice of the law deprive of worldly comforts, yet the mercy of religion allows them the beneſit of their clergy, as not aiming at once to deſtroy their bodies, and to damme their ſouls.* Theſe murtherers were more cruell: for having deprived him, of all things elſe, they were even loth that he ſhould ſave his ſoule: and therefore as they denyed him the ſervice of his Chaplains, ſo the Souldiers by their rude and barbarous carriage in his chamber, did as much as they could, hinder his private addreſſes unto God. A great company of people and of women, bewailed and lamented Chriſts death, without any check or reproofe: but men could not expreſſe any ſorrow for his Majeſties death, without the danger of their own life, and when ſome ſilly women wept bitterly ſeeing his Majeſties execution, they were mocked, threatned, and ſome of them beaten. The Jews did not much trouble the fol- *Ioh.* 19. 25. *Luc.* 23. 27.

lovers of Christ, before his death, only the blind man whom he cu-
Ioh. 9. 35. red, was excommunicated for confessing him, and Lazarus was
12. 10. threatned: but none of them suffered: yea when they apprehended
our Saviour they suffere his disciples to depart as he himself de-
Ioh. 18. 8. red, saying, *If ye seeke me, let these goe their way.* Yea and after Christ
had suffered, they would not have persecuted his followers, if they
could have been silent; for at first the councell only admonished
Act. 4. 18. them, *Not to speak at all, nor preach in the name of Iesus.* But these
murtherers most cruelly persecuted all his Majesties friends and
followers, putting many of them to death, for their loyalty, even in
his life time, which much greeved his righteous soule: and they
cut off others after his death, for his precious bloud was not suffici-
ent to quench their thirst; as they thirsted after Royall bloud, so
also after loyall bloud: and herein they imitate the savage Tartars,
who, when their great *Cham* dies, they cast many of his dearest
friends into the grave after him. When our Saviour was upon the
crosse he commended his mother to the beloved disciple, and that
was not envied, nor the disciple questioned for it: but when our
Soveraigne on the scaffold commended those who were neerest
Ioh. 19. 26. unto him, and delivered such small tokens as were left him; unto
one who was by to be given unto them, as the pledges of his love;
that was envied, the party questioned, and the tokens taken from
Ioh. 19. 38. 39. him. Our Saviour was not denyed a buriall; for two honourable
counsellers took a care of his funerall, and the Jews, as malicious
as they were, did not oppose it, only they desired a watch to be set
upon his sepulcher. But our Soveraigne was denyed this honour,
though three honourable counsellers begged his body, to have bu-
ryed it in the sepulcher of his fathers, they could not obtaine it: but
the murtherers carried away his corps to *Windsor*, thinking there
to hide it in a private corner, where no man should know: and
those honourable counsellers following after, with much adoe, ob-
tained to have the disposing of it, in a more seemly place; but
without all funerall solemnity: which yet in a most sumptuous man-
ner is bestowed upon a base regicide, *Doriſlaus*, that all the world
may see, they prefer a Barabas before the Lords anointed, The
Jews could not indure to heare Christ magnified, after they had
crucified him, and therefore they raged against the gospell which
contains the history of his life: As much have these Jews raged a-
gainst his Majesties Book, the issue of his divine soule, and labou-
red by all means to suppresse it; but they can no more obscure his
glory

glory that ſhineth in that book, then they can obſcure the ſun in the firmament: Finally they are more malicious than the Jews, becauſe they committed this parecide, more directly againſt their knowledge and conſcience: for the Jews did not cleerly know that Jeſus was the Chriſt; they expecting a Meſſias to come with great pompe and worldly glory, were offended at the baſeneſſe of his birth, and many of them ſeduced to believe that he was an impoſtor. Therefore ſayed our Savicur, *Father forgive them, for they know not what they do.* And St Peter, *Through ignorance ye did it.* And our Apoſtle, *If they had known it, they would not have crucified the Lord of glory.* But the murtherers of our Soveraigne, knew very well that he was their King, their undoubted Soveraigne, and a moſt pious Prince, and yet even for that cauſe and no other, but becauſe he was their King, they put him to death. *Luc.* 23. 34. *Act.* 3.17.

And this leads me to the laſt conſideration, of the ends and cauſes that moved them to murther, both our Saviour, and our Soveraigne, which were the very ſame. The cauſe pretended for crucifying of our Saviour, was *Salus populi*, the ſafety and liberty of the people, which is the common pretence of all rebells. *Caiphas* ſaid, *It is expedient that one man die,* (meaning Jeſus) *and that the whole nation periſh not.* The ſame was pretended for the murther of our Soveraigne; *Crumwell* ſaid unleſſe he die, the whole Nation muſt periſh. But as that which was pretended to be for the good of the people, proved the bane of the people, bringing a fearfull deſtruction upon them: ſo alſo will this, becauſe they killed their King, therefore ſhall the nation periſh. Thoſe who promiſed liberty unto the people, and ſtile themſelves, *cuſtodes libertatis Angliæ*, have brought them under greater ſlavery and bondage, than the Jews are at this day. Now that people who ſtood ſo much with their King, upon their priviledges, and the property of their goods, have nothing which they can call their own. The true cauſe that moved them to crucifie Chriſt, was envie, which *Pilat* obſerved, *For he knew that for envy they had delivered him.* So the ground of all the proceedings againſt our Soveraigne, was envie and malice. but if you will aske me the reaſon why they did ſo much maligne him, none can be given, but becauſe he was their King: for as the Jews ſayd, *Whoſoever maketh himſelf a King, ſpeaketh againſt Cæſar.* So may I ſay, whoſoever is a King, though made by God as he was, ſpeaketh againſt the Parliament: for it is as inconſiſtent with the grounds of theſe mens religion, to have a King, as to have a Biſhop: that text which they formerly miſ-applyed againſt Biſhops: *The Kings of the Gentiles exerciſe dominion over them, but it ſhall not be ſo among you.* I ſay that text, now fits their turne better againſt Kings, than it did againſt Biſhops; for indeed be ween Kings over Gentiles, and miniſters of the goſpell, there is no right oppoſition; but between Kings over Gentiles, *Iob.* 11.50. *Math.* 27. 18. *Iob.* 19 12. *Math* 20. 25.

and Kings over Christians, there is a fit *antithesis*: and so howsoever the Gentiles have Kings, yet they being Christians, will have no King over them. And now tell me whether Kings will not rather desire to have their subjects paganes, than such Christians as they are, who are worse than the rebells mentioned in the Gospell: they said only, *nolumus hunc regnare*; but our reformers are come to *nolumus ullum regnare super nos*, they will have no King at all. They are the true seed of *Korah*; for as *Korah* and his complices, *Two hundred and fifty Princes of the assembly* (all of them Parliament men) *gathered themselves together against Moses, and against Aron, and sayd unto them: ye take too much upon you, seeing, all the congregation are holy, and the Lord is among them wherefore then lift you up your selves above the congregation of the Lord?* So these rebells have risen up against the King and the Priest, upon the very same grounds: they are all holy, and therefore need no Bishop to direct them: & the Lord is among them, & therefore they need no King to governe them.

Numb. 16. 3.

An other reason that moved the Jews to crucifie our Saviour, was a desire to retaine their places and dignities, which they feared to loose, if he should be acknowledged for the Messias. This is expressed Joh. 11.48. *If we let him alone all men will believe on him, and the Romans will come and take away our place.* The same was the cause why they murthered our Soveraigne, that they might keep those places and that power which they had got into their hands. And they are farre more unrighteous then the Jewes; for the Jewes sought only to retain those places, whereof they were lawfully possest, and which of right did belong unto them. But these murtherers were not content to enjoy what was their owne, but killed their King, that they might keep those places, Revenues, and power which they had sacrilegiously usurped and taken from him. Like *Achab* they killed and took possession: He first killed before he took possession; but these murtherers first took possession, and then to maintaine their possession, killed their King, the right owner and barred all his heires from succeeding. As the husband men in the Parable said, *This is the heire, come let us kill him, and cease on his inheritance. Or* (as St. Luke hath it) *that the inheritance may be ours.* So have they killed the true heire, and seek to destroy all his heires, that the inheritance which they ceased on long before, may be theirs for ever: even all his houses and rich furniture, his parkes, navy, revenues, and all his power and authority: and not only the inheritance of the crowne, but also the patrimony of the church; Gods own inheritance, and the inheritance also of every man else, whom they at their pleasure can make a delinquent. But as it is said in the Parable, *When the Lord of the vineyard cometh he will miserably destroy those wicked men.* So we all know that he brought a fearfull destruction upon

1 *King.* 21 19.

Math. 21. 38. *Luc.* 20. 14.

Vers. 40. 41.

upon the nation of the Jews: and certainly he will bring the like upon those murtherers, who have followed their example, and gone far beyond them in all manner of wickednesse; *Their damnation sleepeth not.* Wee know what hath been heretofore the end of rebels. What became of *Korah, Dathan,* and *Abiram,* with their complices? they did not die the common death of all men, but the earth opened her mouth, and swallowed them up, so that they went down quick into hell. *Optatus* calls unto the *Donatists,* to remember their example, saying, *Aspicite perditos magistros vestros.* And yet the Donatists never came so near unto *Korah* and those rebels; as the desperate Traitors of whom I speak, What became of *Absolom* and *Achitophel,* of *Shimei* anb *Sheba,* of *Adonijah* and *Ioab,* of *Zimri* and *Iosabed,* of the two Eunuches, who conspired against King *Assuerus,* and of many more, of whom we read both in sacred and profane story (Did they not all perish in the gain-saying of *Korah*? *So let all thine enemies perish, O Lord; but upon the Kings head let his crown flourish.* *Numb.* 16. 31 32.

Thus you see that as the Princes of this world crucified the Lord of glory, so others worse than they, have crucified our glorious Lord. I wish that my detection of that murther might find such successe, as St. *Peters* discovery had in the first Sermon that he preached, *Acts* 2. When he had convinced them that *Iesus* whom they had crucified is Lord and Christ, *They were pricked in their hearts, and said, men and brethren, what shall wee doe?* They repented, and became very Zealous to advance the Kingdome of Christ: so let us be Zealous to advance the Kingdome of our glorious Martyr, in the person of his Sonne. Let the same spirit inflame us, which came upon *Amasa,* 1 Chron. 12. 18. *Then the spirit came upon Amasa, and he said, thine are wee, O David, and on thy side, thou sonne of Iesse: peace, peace be unto thee, and to thine helpers: for thy God helpeth thee.* Indeed God is the guardian of Kings, hath a speciall care of their preservation, because they are his Deputies, and Vice gerents on earth, by whom he procureth the safety of his people. And therefore he hath been often seen to stretch out his naked arme for their defence. And his arme now is not shortned, nor his affection changed: and therefore in his own good time, when he hath chastised us for our sinnes he will certainly, SIR, looke upon the justice of your cause, he will bruise your enemies with a rod of iron, he will divide them in *Iacob,* and scatter them in *Israel*: for your cause, is Gods own cause. And as it is Gods cause, so it is the cause of all Kings: they are deeply concerned in it, and ought to pursue those bloody paracides, who now invade your throne, *tanquam hostes humani generis,* as the common enemies of man-kind; and violators of the law of nature, who have dissolved the bonds of humane societie, and overthrown the order of God and nature. *Acts* 2. 37.

And

AND now to draw to a conclusion, I will reflect a little upon my matter. The Apostle tells us, that the ignorance of the wisdome of God led the Jewes to the committing of that horrible murther. *For if they had known it, they would not have crucified the Lord of Glory.* I may say as much of the murtherers of our Saveraigne, they were ignorant of the wisdome of God, because utterly destitute of the true religion: for the
Jam.3.17 true religion is the wisdom of God. *The wisdome that is from above*, which (as St. *James* sayes) *Is first pure, then peaceable*, &c. The true religion is said to be pure, because (as *Lactantius* observes) it allowes of nothing which in it selfe is evill, or known to be evill by the light of nature; and so it alloweth in no wayes of any rebellion against Princes. The true religion delivered unto us in Scripture, and professed in the true ancient and Catholick Church, doth teach us to honour and obey the King as Gods minister set over us, and that the injuries of Kings, though never so great, are to be indured by their subjects, who have no other remedy, and are to use no other armes against their King, be he never so wicked, but prayers and tears; that they are to pray for him unto God, who hath the hearts of Kings in his hand and can turn them when he thinks fit. That in no case they are to resist the King by force, nor take upon them to judge him, because he hath no superiour here on earth; but is reserved to Gods tribunall, to whom only he oweth an account of his actions. As for that doctrine of opposing, deposing and killing of Kings; it was first brocht in the court of *Rome* a thousand years after Christ, to maintain the Popes faction, against the Emperour, and other Princes, and hath been since holy defended by the Jesuites, and others of the Popes parasites: and what they have spued out of their mouth, the Puritanes have licked up, borrowing all their arguments, and indeed have gone so far beyond their Masters, in all treasonable doctrines and practices, that in comparison of them, even the Jesuits now may be accounted loyall subjects. But that is
Vers.6. not the wisdome of God. *But the wisdome of this world that comes to*
Jam.3.15. *nought. That wisdome discendeth not from above; but is earthly, sensuall and divelish.* The Church of *England* did abhorre that doctrine of resistance, and in the point of subjection, as in all other things, followed the true ancient Catholick Church. That the Religion only, among all Christian religions, doth promise safety and security to Kings, submitting themselves neither to Pope Parliament Presbytery, nor People; but unto God only, by whom, and from whom they reigne. In the profession and maintenance of that religion, which your Glorious father seal'd with his blood, God will yet establish your throne, and make you to possesse the gates of your enemies, which Almighty God grant, &c.

FINIS.

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